THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. I—NO. 6 PHILADELPHIA, APRIL, 1913 15 cents a copy $1.00 a year

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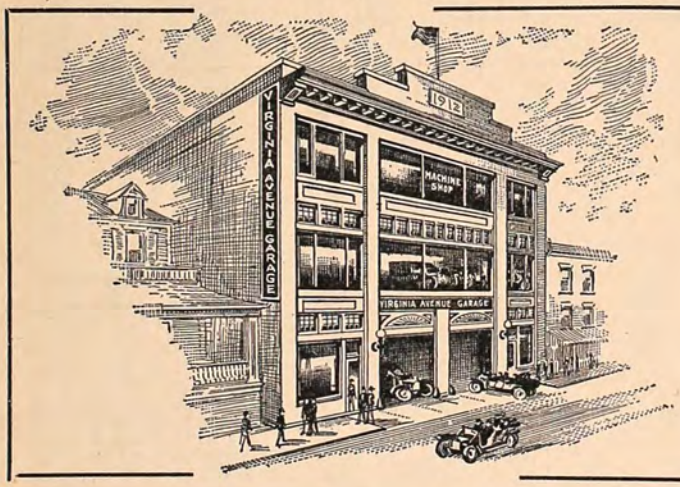

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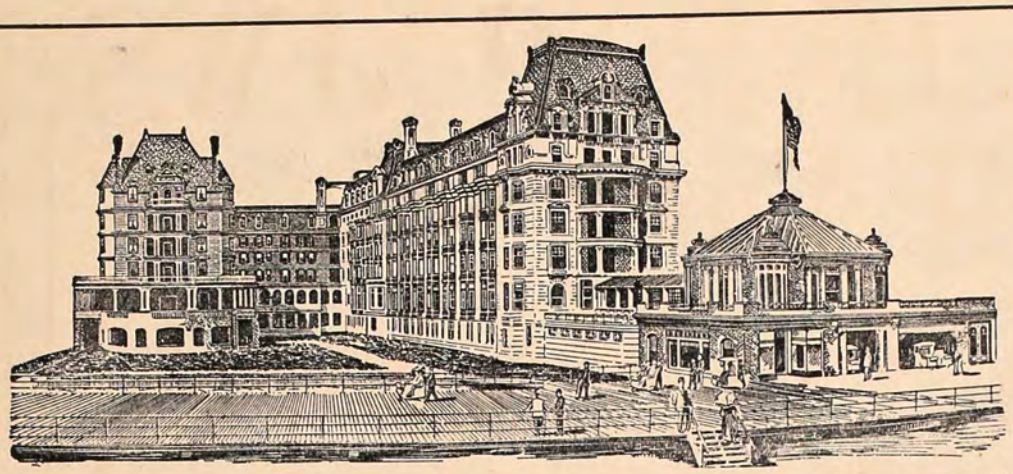

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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After Easter—What?

Knowing that this issue would not reach our readers until April—too late for an Easter message,—the writing of this Foreword was deferred until Easter Monday, so that we might take a retrospective view of the Lenten season.

Looking back to the first Easter we can clearly see some effects of the Gospel revelation:—

The First Easter

National aspirations became world-wide—narrow conceptions of religion were broadened; there was a *recognition* of the universality of the Gospel, though it required successive revelations to emphasize it.

These great changes—so contrary to the prevalent spirit of Judaism, have been quoted by some as proofs of the Divine origin of Christianity.

In addition we may note that the Apostles became witnesses and preachers of the Gospel—of Jesus Christ and Him crucified, of the Resurrection of the Son of God, of the Holy Ghost as the source of all spiritual power and life.

As disciples of the Lord we all believe in the universality of the Gospel message—in the Incarnation, the Atonement, the Resurrection, and in the new life of the Spirit. But what sort of witnesses are we? Do we realize that we are sent to bear witness to the Faith, to be messengers, missionaries?

During this past Lent we all gave more time to prayer and worship—perhaps to some practical Christian work, and with what results?

The Noon-day Services

Many were impressed with the great crowds in attendance at our noon-day services. Some who regularly attended found in them their only opportunity for public worship on weekdays. They were the busy men and women who denied themselves and sacrificed a part of the luncheon hour to seek spiritual strength. But it is also true that many who regularly attended absented themselves from their own Parishes where it was their duty to worship. The noon-day services are primarily for business people—working men and women, and it is no act of self-denial to have them crowded out of seats by men and women to whom time is not an object—who could as readily attend their own Parish Church. These latter should derive more benefit from the quiet hours in their accustomed place of worship, in listening to addresses from their own rectors, and should contribute to the strengthening and developing of the spiritual life of the congregation. The daily sacrifice of some time from the cares of business to hear an ambassador of Christ is commendable, but the daily excitement of rushing around to hear some favorite preacher to the neglect of attendance at our Parish Church is not conducive to the highest ideal of the Lenten season, and is a tendency that should be discouraged. However, we were to speak of results. Doubtless those who availed themselves of the privileges of the season will agree that they have improved to some degree by restraint and discipline—a few faults were overcome, bad tendencies corrected, more time was given to devotion. Was it but a veneer on the life, or has there been a new ideal of consecration?

Much has been said in the public press and even in Lenten addresses (though there may be a diversity of

Sermons on Social Problems

opinion as to the appropriateness of such subjects in the forty days) about social evils, social service, marriage and divorce and kindred subjects; but have those who heard them seen a new vision of life's duties, has there been a determination to put into practice the New Commandment as the evidence of a new life? Time will tell. With the abundance of good things many have been privileged to hear they have added to their knowledge, but is there more faith, more realization of dependence upon God?

In this Quaker City where the wear and tear, the strain and tension of modern life is now so great, we need more time for meditation, for quiet thought, for reflection. If we have prized the opportunities for more frequent services, if our devotion has been real, surely we are not prepared to let the noise and bustle of business drown God's voice six days in the week until Ash Wednesday comes again! Will we not at the accustomed time of Lenten prayer,—whether at noon-day, in the quiet hours when we were wont to worship in the Parish Church, or in our silent devotions amid the cares of business,—spare at least a few minutes for reading God's Holy Word, for reflection and meditation or for a silent prayer that God will lead us to a life of greater consecration and work in His Kingdom? And lastly, are not our thoughts of Easter too much concerned with the future and too little with the present? Christ's life should be more manifest that those around us may know that we live in Him and He in us.

Need for Meditation

As evidence of a new and higher life will we be witnesses for the Christ, more faithful missionaries, more earnest in prayer, more devoted in our service?

A New Life

After writing the foregoing I read the following article in the Wyoming Churchman and it makes a fitting conclusion:

"Two men there were who observed Lent. The one made hard work of it, the other worked hard in it. To the former, Lent was a long period of physical self-denial; to the latter, it was a short period of spiritual self-affirmation. The one was glad when it was over, the other did not notice its passing. The one had given up something which he had been doing, fretted himself into a stew over his self-imposed abstinence and then rejoiced on Easter Day because he could break his fast. The other began to do something which he knew that he ought to do but which, for one reason or another, through the course of the year, he had neglected to do. The one gave up old habits in wrong directions, the other began the formation of new habits in right directions. The one tested himself to find his power of resistance against something which, for the time being at any rate, he regarded as an evil; the other fortified himself in places where he knew he was weak.

A Parable

"And after Lent—what? The one returned to his pre-Lenten habits satisfied with his Lenten exercise; the other carried his Lenten habits with him as so much spiritual momentum for his succeeding work. Is the picture of these two men overdrawn? We think not. They are types of people whom we have met. To which type do you belong?"

Thomas J. Garland

Easter Monday, 1913.

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An Appeal from the Bishop

It is a bad time to ask for money, and I would not in the least degree interfere with our General Apportionment for Missions which is, and always must be, our first responsibility. At the same time, it is only fair and right that the Diocese should know about the special needs of its own institutions and missionary works. Under our present system, many of these are liable, at almost any time, to be involved in a sudden crisis, and to find themselves without the means to meet it. Permanent relief can only come when the Diocese, in and through its Convention, is prepared to receive and vote a budget covering all our regular missionary expenditures, including those undertakings which at present are supported by small voluntary groups. This time has not yet come. Therefore I must have recourse to special appeals in view of special needs.

At this time, both the Italian Mission and the work among the Eastern Orthodox Christians are in pressing need. Both treasuries are empty. And yet the work in each case has never had better success or better prospects. I am confident that there are men and women who will come to help, knowing these facts. Five hundred dollars for each of these two works would carry them up to the end of the convention year. If contributions are sent to me I will acknowledge them, and send them to the respective treasurers.

PHILIP M. RHINELANDER.

March 30, 1913.

The General Convention

The General Convention will meet in New York in October of this year. Each diocese will be represented by four clerical and by four lay deputies, to be chosen by the diocesan conventions. One of the most important matters that can come before these conventions is the selection of the delegates who are to speak for them and act for them in the general council of our Church. Comparatively few of the clergy and laity can be members of the General Convention; but every clergyman, and every lay-delegate to a diocesan convention, can help to determine what the temper and character of that important and distinguished assembly shall be.

There are two points of view from which such a question can very easily be regarded. They are diametrically opposed to one another, and would naturally be designated by contrasting adjectives. If any one were to suggest that right and wrong be selected as adjectives which would be appropriate and sufficiently distinctive, we should not quarrel with him.

Before every General Convention there comes some matter or other as a burning question. It is important in itself, or it would not burn. It acquires a good deal of fictitious importance from the very fact that it is combustible. Men have thought about it, and talked about it, and formed their own conclusions as to what ought to be done with it. From the brightness of its burning it attracts attention to itself, and throws all other matters into the shade. After a little, the General Convention comes to be regarded as important, not for what it may do for the advancement of the Church, but for the manner in which it deals with this one question. It follows, therefore, that the delegates must be men whose mind is known. They can be relied upon to add fuel to the flames, or else to carry buckets with which to quench them. So far as the burning question is concerned, there is no uncertainty as to what they will do and what they will not do. Here, at any rate, they can be known as strict party-men, whose minds are as the laws of the Medes and Persians and will not alter; and from party-men to partisans is but a step; and from partisans to obstructionists is but another step, and not a long step either.

This is one way in which the General Convention may be regarded. It is a battle ground where rival forces are massed against each other. If two or three individual members forget the dignity of the assembly —and they have every excuse for doing so, if they are chosen for the reasons here described—it may easily enough become a ring, where opposing parties decide, in rough and ready fashions of debate, which has a right to be called the better man, through the marshaling of a majority of votes. It is a place where strength is tested. It is an opportunity for putting adversaries to rout. It is an occasion when men, whose minds were made up long ago, determine by means of the ballot-box what is erroneous and strange doctrine and what is not. Men have sometimes looked at the General Convention in this way, though they might not set their views forth in just this language. It seems to us that it is the wrong way.

The other method approaches the subject by a very different road. It does not ignore the burning question, but it is searching for more light upon it rather than for greater heat. It does not regard the General Convention as a place for settling questions which have been already settled elsewhere. Rather, it is a place where men may learn how those matters which mean a great deal to them "strike their contemporaries," whose environment and whose point of view is not the same. It does not need men with closed minds, but men with open minds. It calls for judgment, not for prejudice. It requires men who are familiar with the traditions of the Church, but who realize that it is their own generation that they must serve. It is a council, not an arena. It is a representative body, of course, and it is of the first importance that it should be made up of those who really represent the Church, and who are chosen because they represent it, and not because they happen to be identified for the moment with some accidental clique or party. We have no word of reproach for fighting men, who fight, and fight hard, for principle. But if they are no more than fighters, even though they be fighters of the first magnitude, they are out of place in a body whose task is, not to divide the Church into victors and vanquished, but to make men of one mind in the house, and to meet perplexing questions not with force but with wisdom.

After all, we must remember that the General Convention will be what we help to make it. If we send party-men, it will be partisan. If we send men of valor, it will be valiant. But if we send men of wisdom, who can distinguish between principle and prepossession, and who if need be can put the Church's welfare above their own preferences, it will be wise.

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A Letter from Jewish Children

We cannot let the first article that follows our editorial columns appear without a word of comment. In appearance it is simply, at first glance, another

appeal for funds; and such an appeal as we always hear on Palm Sunday and Good Friday. Moreover, it suffers from the disadvantage of appearing late,—for the collection it refers to will be a thing of the past before this issue of THE CHURCH NEWS reaches its readers. But we ask for your special attention to the letter from some twenty-two Jewish children which is embodied in that appeal, and which is now printed for the first time, with all its spelling and punctuation as accurately reproduced as cold paper and printer's ink can do it. It is a human document that has touched *our* hearts, and our purses too; we believe that many of our readers will want to cut it out and preserve it, and turn to it when their hearts grow despondent, for the moment, over the work the Church is accomplishing. Have you, kind reader, ever seen anything more eloquent? Can you, by any possibility, resist this appeal from the children in our midst, to come over and help them? Do you wonder that the Committee has felt that here, by God's grace, was a task that they *must* undertake, promptly and eagerly, in the name of us all?

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Names of Vestrymen

The editors wish to print in the May number of THE CHURCH NEWS the names of the wardens and vestrymen of all the parishes of the Diocese. We shall be most grateful if the secretaries of the various vestries would send us these lists, embodying the results of the Easter elections. A postal card, giving these names, together with the name of the parish, addressed to the editors of THE CHURCH NEWS, at their office, 1016 Arch Street, Philadelphia, will be sufficient.

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Back Numbers Wanted

The November issue of THE CHURCH NEWS is almost exhausted; and each week brings to the editors or the publisher requests for copies. If any of our readers have extra copies of this issue which they would be willing to return to us, at our expense, we shall be most happy to hear from them. A postal card to the business manager, Mr. Charles H. Clarke, 1016 Arch Street, Philadelphia, will bring a reply enclosing postage, or arranging to send for the papers. In writing, please state how many copies you can let us have.

An Omission

The editors deeply regret that the admirable article printed in our March number and bearing title "The Holy Spirit in Lent," did not bear, as it should have done, the signature of the author. It was written by the Rev. James Haughton. We make our apologies both to Mr. Haughton and to our readers.

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Io Victis

I sing the hymn of the Conquered,
  Who fell in the battle of life,—
The hymn of the wounded, the beaten,
  Who died overwhelmed in the strife;
Not the jubilant songs of the victors,
  For whom the resounding acclaim
Of nations was lifted in chorus,
  Whose brows wore the chaplet of fame,—
But the hymn of the low and the humble,
  The weary, the broken in heart,
Who strove and who failed, acting bravely
  A silent and desperate part;
Whose youth bore no flower in its branches,
  Whose hopes burned in ashes away,
From whose hands slipped the prize they had grasped,
  Who stood at the dying of day,
With the work of their life all around them,
  Uplifted, unheeded, alone,
With death swooping down o'er their failure,
  And all but their faith overthrown.
While the voice of the world shouts its chorus,
  Its pæan for those who have won—
While the trumpet is sounding triumphant,
  And high to the breeze and the sun,
Gay banners are waving,
  Hands clapping and hurrying feet
Thronging after the laurel-crowned victors—
  I stand on the field of defeat,
In the shadow, 'mongst those who are fallen,
  And wounded and dying,—and there
Chant a requiem low, place my hand on
  Their pain-knotted brows, breathe a prayer,
Hold the hand that is hapless, and whisper,
  "They only the victory win
Who have fought the good fight, and have vanquished
  The demon that tempts us within;
Who have held to their faith, unseduced by
  The prize that the world holds on high;
Who have dared for a high cause to suffer,
  Resist, fight,—if need be, to die."
Speak, history! Who are life's victors?
  Unroll thy long annals and say,—
Are they those whom the world called the victors,
  Who won the success of the day?
The martyrs, or Nero? The Spartans,
  Who fell at Thermopylae's tryst?
Or the Persians and Xerxes? His judges,
  Or Socrates? Pilate, or Christ?

W. W. Story.

THE CRY OF GOD'S ANCIENT PEOPLE

A call not from Macedonia but from Jewry, and that at our very doors, forms the basis of the Good Friday appeal this year. The children's letter was necessarily abbreviated in the appeal sent out to be read in the churches in Holy Week. Here, by permission, it appears in full.

No comment is necessary except this brief foreword in a note from Miss Irwin: "Twenty-two names were signed to the letter sent and it was with much difficulty the little girl wrote as they dictated; there was such excitement over the matter of expressing themselves just as they wanted to under the circumstances. The phraseology at least expressed the longing of their hearts; the eagerness and scene at the signing of their names was one never to be forgotten."

THE CHURCH HOUSE
Palm Sunday, 1913.

To the Clergy and Congregations of the Diocese of Pennsylvania.

DEAR BRETHREN:

The Diocesan Convention of 1912 took this significant action:

"*Resolved*, That this Diocesan Convention incorporate the work among the Jews, now carried on by the Clergy Missionary Association, into the officially recognized work of the Diocese.

"*Resolved*, That the Bishop of the Diocese be requested to appoint a Committee consisting of five Clergymen and four Laymen for the furtherance of the work.

"*Further Resolved*, That the offerings taken by the Churches of the Diocese of Pennsylvania on Good Friday be devoted to Missionary work among the Jews in this Diocese." (*Journal*, p. 141.)

In response the Bishop appointed the Committee whose names are appended.

Your Committee submits this brief report, believing that God has already opened the door to this act of faith.

The Rev. Andrew Weinstein continues his effective work in teaching classes under the hospitable roof of Old St. Peter's Church. The value of this work is attested by the Rector and others who have followed it closely. In addition to this Mr. Weinstein is indefatigable as Immigration Chaplain. Last year he met 93 ships bringing a total of 47,530 immigrants, over 33,000 of whom were Slavs. The Chaplain's personal devotion, and his unusual command of languages and dialects, make him invaluable in this position.

A new call is urgent. For three years the Jewish Evangelization Society (undenominational) has been supporting a social settlement work at 1630 South Fifth Street. Here Miss Irwin has lived down hostility and distrust until now there is consternation on the part of parents and some fifty children at the thought of her leaving them. For the Society, lacking cohesion, is obliged to disband. They have appealed to us to continue the work. Your Committee, therefore, has assumed the responsibility of retaining Miss Irwin, at least provisionally. It would be hard to resist such an appeal as this, written and signed by the children themselves:

"Feb. 12, 1913.

DEAR DR. ———:

"Some of us girls would like a mission house near Porter St. If you can get one Some of us don't care where the mission is we will go no matter how far away just so long as we can have Miss Irwin for our teacher. She is always so kind to the girls and has taught us many things know other teacher ever taught us. We have learned much about God and the Bible and many hymns which we love to sing and have learned that Jesus loves boys and girls and died to save us from our sins we would not come to the mission if Miss Irwin not be our teacher while we love all the teachers we specially love Miss Irwin because she has been at the mission all the time and has taught us much more than any of the other teachers. Some of our mothers say that we are much better girls since we have been attending the mission and our fathers and mothers like Miss Irwin because she has been so kind to us and taught us so many good things and they will be very sorry if the mission busts up the girls said that they would lock the doors and would not let Miss Irwin go out, and we hope you will Please, Please, let us still have a mission house somewhere so we can go on learning about God and the many other good things we have been learning right along. We will cry affel hard if you don't let us have Miss Irwin and the mission we do not just want the sewing classes we want to be good and please God and to go to heven and all the other things we ought to know. There are many boys and girls would put their names down to this but are not here today please show this letter to the other people you told us about and tell them this mission is our light house and if we can not have it any more it will be all dark please answer right away for we are very anxous to know be sure and come down Sunday evening and play for us we are all coming early so we can have a long to sing some new hymns from your little girls of the mission."

(Signed by twenty-two children).

This opportunity has come to us unsolicited. The future must be determined by the response to this appeal. Last year the Good Friday offerings amounted to $1,470.95. The Settlement Work alone demands $1,200. Altogether, we ask for $2,000 on Good Friday this year.

Offerings should be sent to John J. Collier, Treasurer, North American Building.

Faithfully yours,

J. B. HALSEY
L. N. CALEY
H. F. FULLER
E. M. JEFFERYS
F. B. KEABLE
F. H. BENDIG
E. S. BUCKLEY, JR.
B. F. CLAPP
J. J. COLLIER

The above appeal speaks for itself. The faithful and persevering work done by our Committee through recent years, seems about to bear fruit. No more favorable opportunity could be asked for than that presented by the Settlement Work on South Fifth Street, which is now in our hands. The Jewish Committee has been wisely guided in accepting this responsibility. It could hardly have done otherwise. Surely the Diocese will rally to its support. I trust the Good Friday offerings will reach the amount asked for.

PHILIP M. RHINELANDER.
Bishop of Pennsylvania.

March 16, 1913.

CONVOCATION OF CHESTER

The Convocation of Chester will meet at St. Paul's Church, Chester, on Tuesday, April 22d. There will be a celebration of the Holy Communion at 10.45 A. M. Luncheon will be served at 1 o'clock. There will be two business sessions, one at 12 o'clock noon; the other at 2.30 P. M. At this meeting all the missionaries make their reports in writing, and these furnish the data for the Dean's report to the Board of Missions, from which in turn is compiled the Board's report to the Convention.

THE DEATH OF THEODORE H. MORRIS

Mr. Theodore H. Morris, the Accounting Warden of the Church of the Holy Trinity, Philadelphia, died February 15, 1913. Mr. Morris was chosen a Vestryman in 1881 and succeeded Mr. Lemuel Coffin as Accounting Warden in 1895. He was deeply interested in all the work of his parish and was untiring in his devotion. He was in his place at church the Sunday before his death, and received the offering of the people.

Mr. Morris was deeply interested in the affairs of the Diocese. He was on the Board of Trustees of the Divinity School, and on other boards, and could always be relied upon for wise action and conservative advice. He was for many years a delegate from Holy Trinity Church to the Diocesan Convention.

CHRIST CHURCH, EDDINGTON

So much is said nowadays of the decline of country parishes that it is interesting and refreshing to hear the experience of one such parish that has a happier tale to tell. Christ Church, Eddington, in Bucks County, was admitted into union with the Convention of the Diocese in 1884. It ministers to a community that is not growing in any marked degree. Its communicants number about eighty; the total enrolment of its Sunday-school is less than fifty. For the past four years the Rev. W. F. Lutz has been the rector; and during that period he reports an increase in church attendance of about twenty per cent. This gain has been almost entirely from among those in the community who previously were not attendants at any church.

One feature of Mr. Lutz's work may be of particular interest. Last autumn he started a Literary and Social Club, open to people of all denominations, and using the parish house as its headquarters. The club meets every other week. It began with forty-eight members, and now has over one hundred. The attendance at the meetings is always large. One unusual feature of the club is that it attracts all the members of the family, from children to grandparents, and provides something for them all to do. And often whole families come to its meetings together. We subjoin a programme which Mr. Lutz has sent us, which will give some idea of the working of the club:

Programme of Literary and Social Club.

Christ Church, Eddington.

Japanese Night: Tableaux, Songs and Readings, illustrative of Japanese Life.

New England Night: Tableaux, the Pilgrim Fathers, the Mayflower and other incidents of New England Life, with Readings, and a New England Supper.

Southern Night: Tableaux,—Cotton Picking, "Down the Mississippi;" Plantation and War-time Melodies; Recitations.

Musical Night: Selections and Sketches of great Musicians.

Poe and Longfellow Night: Tableaux of Hiawatha and of scenes from Poe's Tales.

During Lent: Illustrated Travel Talks on Europe, by the Rector; and also illustrated Lectures on Public Health and Hygiene by one of the medical members of the club.

THE CHURCH OF THE SAVIOUR:

The Cassius M. Roberts Memorial

The Church of the Saviour has been beautified during the last month by the placing of fourteen new stained glass windows in the Clerestory. The windows are the work of the famous Hardman makers and are beautiful specimens of their work. The windows tell the history of the American Episcopate and are of more than local interest. Beginning at the east end of the nave we have the arms of Aberdeen, Orkney, Moray and Ross (Scottish); then follows Connecticut and Rhode Island; following immediately we have Canterbury, York, Bath and Wells (English) which in turn are followed by Pennsylvania and New York. Afterwards comes London (English), followed by Virginia. These are succeeded by Maryland and South Carolina.

When the American Church, after the Revolution, desired bishops of her own, she appealed to England for Consecration. Failing to secure this, Samuel Seabury appealed to the Bishops of Scotland. As a consequence Seabury was consecrated in St. Andrew's Church, Aberdeen, by Bishops Kilgour, Petrie and Skinner, of the Scottish Church. Samuel Seabury became Bishop of Connecticut and also Rhode Island, being the first American Bishop. Seabury had previously lived in Edinburgh as a student of the University and was a member of Old St. Paul's congregation in that city. The Chapel of Old St. Paul's, Edinburgh, is called "Seabury Chapel" to commemorate the connection of the first Bishop of the American Church with the Scottish Church. After the consecration of Seabury the English Bishops changed their attitude and White, of Pennsylvania, and Provost of New York, were consecrated by the Archbishops of Canterbury and York, and the Bishop of Bath and Wells.

The Bishop of London was one of the co-consecrators of Virginia and this seems to be the reason why in the corner of the Virginia arms we see the arms of London.

The Scottish and English lines met for the first time in the Consecration of Maryland.

The last point in the story is that the Bishop of South Carolina was the first Bishop consecrated on American soil by Bishops who themselves had been consecrated on American soil.

Briefly the story of the windows is summarized: Aberdeen and Orkney, and Moray and Ross, represent the Scottish consecrators of Connecticut and Rhode Island; Canterbury, York, Bath and Wells represent the English consecrators of Pennsylvania and New York; London was the Bishop of the Colonies before the Revolution and was a co-consecrator of Virginia; the Scottish and English lines of Bishops met for the first time in consecrating Maryland. South Carolina was the first Bishop consecrated on American soil by American Bishops who themselves had been consecrated on American soil.

The donor of the windows is our friend Mrs. W. Garrett, whose zeal for God's house and God's cause is so great. The windows, with the consent of the donor, will be dedicated to the memory of the late associate rector of the Church of the Saviour, Cassius M. Roberts.

On Sunday, February 2d, at St. Thomas' Church, Philadelphia, Archdeacon Phillips made a strong plea for the establishment of an endowment fund for the parish. At the evening service the fund was started by the gift by a member of the congregation of one gold dollar which she had kept for many years as a memento of her parents, to whom it had been given at their golden wedding, but which she was glad to part with in order to start such a good move ment.

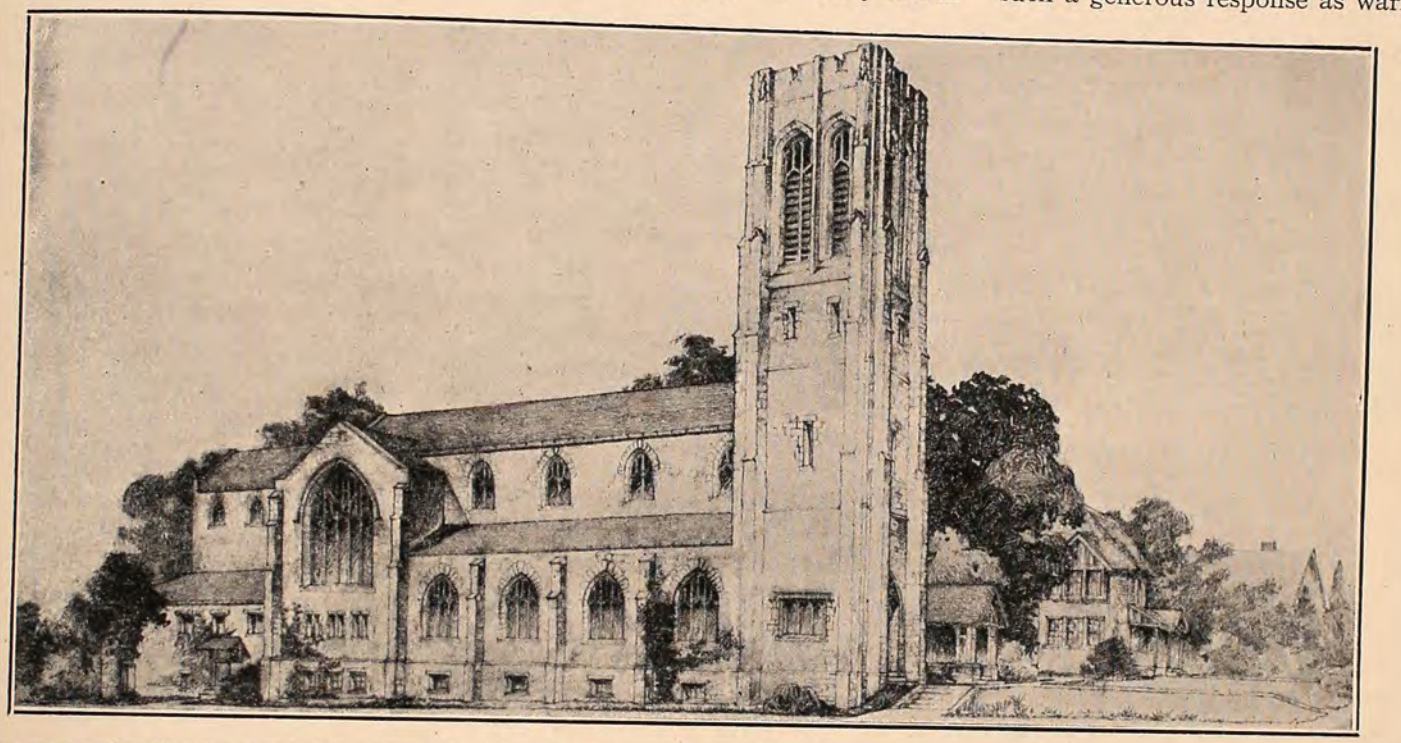
THE BISHOP WHITAKER MEMORIAL CHURCH, WEST PHILADELPHIA.

The St. Barnabas Mission originated through the missionary zeal of the Rev. S. E. Smith, rector of St. Andrew's, West Philadelphia. The first service was held on Whitsunday, 1871, in a hamlet known as Hopkinsville, near Haddington. A rented building was used for some months, the services being conducted by the Revs. Ezra Isaac, T. P. Hutchinson and Mr. J. H. Burton. In the same year the Rev. Dr. Clerc, warden of the Burd Asylum, established a Mission Service and Sunday-school in the building since occupied by the Odd Fellows' Home. This latter place being more suitable, Hopkinsville was given up. The City Mission donated the oversight of the work and was followed by Rev. C. B. Crawford whose ministry terminated in 1877.

Providentially a fitting successor was found in the Rev. John G. Bawn, M.A., who took up the work in September, 1877, and labored as a true shepherd of Christ's flock for over fourteen years. He found the Mission in debt and the little flock scattered, but with zeal he set to work to raise $4,000 to purchase the ground free of rent forever, and spent $3,000 in erecting the present rectory. The Rev. E. L. Ogilby came in 1892 and the Rev. S. P. Kelly, M.A., in 1896. The chief event in Mr. Kelly's fourteen years of vigorous service was the wise decision to transfer the property to Sixty-fourth Street and Haverford Avenue. This meant the loss of the little church, every stone of which was dear to the people, but the present success in numbers and in weekly support given by the people who have only a chapel in a parish building in which to worship is the best commentary on the wisdom of the change. We confidently expect that our present numbers will be doubled when our new church is built. Last Sunday, when the Bishop held a Confirmation service, we managed to crowd 415 into the chapel, and several families finding no room were shut out.

New streets of houses are rising up all around us and already our Sunday-school has outgrown the parish building. Our primary department of 150 little ones must meet in the gymnasium, which is underground, using the kitchen and every available space for the several classes.

The present building plans include the addition of another story which will provide for the main school and which can also be converted into a large auditorium for concerts, etc. The juveniles will then be accommodated on the ground floor. We are proud of our gymnasium with its high ceiling and massive iron girders, where basket-ball and other games can be enjoyed. Our plot of ground measures 100 by 225 feet. A rectory will be erected on Haverford Avenue, and a beautiful church 150 by 53 feet will be partially built to accommodate 625 persons. Unfortunately the appeal has not resulted in such a generous response as warrants the completion of the architects' plans. We cannot build in stone and lime a tower or vestries unless some generous friend will come forward and donate them as a special thank-offering to God for benefits received. Perhaps God may put the good thought into the heart of some one who would like to build a monument which will abide when they themselves have passed away, thus linking their name with that of God's honored servant, the faithful Bishop of this Diocese. There are several other items unprovided for in our present plans for which we beg to make a



SPECIAL APPEAL.

No provision is made for an altar, a pulpit, a lectern, a reredos, a litany desk, prayer books and hymnals for the clergy, the American Standard Revised Bible (Lectern Edition). The minister-in-

a small library to the Sunday-school and St. Andrew's manifested a paternal interest by providing the seats. In 1872 the good work had so prospered that it was deemed expedient to purchase a piece of ground (100 by 225 feet) at the corner of Sixty-fifth and Hamilton Streets, subject to a rental of $240 per annum. A small church was planned and erected by Mr. Jeremiah Bonsall (father of Mr. E. H. Bonsall) at a cost of $5,200, of which $1,200 was raised. The mortgage of $4,000 was undertaken by the City Mission and paid. Other gifts quickly followed. The bell which to-day calls us to worship was donated by Rev. S. Durborrow, superintendent of the City Mission, and Bishop Stevens presented the first Communion Service.

During 1875 the Rev. G. J. Burton had

charge will be glad to hear from any one who contemplates donating any of the above and will gladly give estimates of probable cost. Perhaps there are churches or societies which would like to associate the name of their church with some special memorial in the new church. A memorial window has been promised by the pupils of the late Miss Susan Kirkpatrick, who was an earnest worker for many years in St. Barnabas. Our Girls' Friendly Society is purchasing an Altar Service Book. No act would be more grateful to Bishop Whitaker, who loved all his people, than to associate with his the memory of those who knew him for so many years and loved him as a true father in God.

We are hoping that the good name of Bishop Mackay-Smith, to whom this mission owes so much, will be linked with that of the Bishop whom he served so loyally. For we remember how earnestly and with what confidence Bishop Mackay-Smith appealed to the members of the diocese to build this church.

If you cannot come to the service on Saturday, April 12th, at 3 o'clock, when Bishop Garland will be present and presiding, for the *Breaking of the Ground*, then kindly send your donation to the Minister-in-charge, who will duly acknowledge it.

WM. SMYTHE,
Sixty-fourth Street and Haverford Avenue, West Philadelphia.

MEN'S AUXILIARY NOTES

"By what authority doest thou these things? and who gave thee this authority?" Old questions, and not altogether sympathetic; yet deserving an answer when sincerely asked. What then is the authority of the *Men's Auxiliary?*

First of all let us turn to the comprehensive Missionary Canon of the whole Church (see General Convention Journal, 1910, pp. 132-143): "This Organization shall be called The Domestic and Foreign Missionary Society of the . . . Church, . . . and shall be considered as comprehending all persons who are members of the Church. . . . The Board may authorize auxiliary associations to cooperate with the Board in the furtherance of the missionary work of the Church" (p. 135).

Next observe how the Diocese of Pennsylvania has swung into line. In the Diocesan Journal, 1910, pp. 106–111, the Committee on Missionary Organization in the Diocese, consisting of a "Committee of Five appointed at the last Convention" together with "the Committee of Twelve, acting as the Men's Auxiliary to the Board of Missions, appointed by the Bishop, at the Missionary Conference of Clergymen and Laymen held in St. Mark's Church, Philadelphia, December 13, 1909," presents a careful report concluding with three Resolutions which were on motion adopted, viz.: "Resolved, That the amount proposed by the Committee . . . be adopted as the amount suggested for each Parish for the fiscal year. . . Resolved, That the Bishop be requested to appoint a Committee of twelve to act as an Auxiliary to the General Board of Missions. Resolved, That the Committee of Five be discharged." The next year the Diocese, on recommendation of the Men's Auxiliary, adopts the following (see Journal, 1911, p. 47): "Resolved, That the Bishop be requested to appoint a Men's Auxiliary to the Board of Missions to serve for the ensuing year, and that in addition to the present number of twelve, a Secretary and the members of the Board of Missions in this Diocese elected by the General Convention be *ex-officio* members. Resolved, That the amount suggested for the next fiscal year be figured on the same basis of percentage of current expenses as approved by the last Convention and that *the Committee be given authority to make changes. . . .*" The following year, however, the Committee asks to be relieved of this discretionary power and the Diocese takes action (see Journal, 1912, p. 146): "Resolved, That the Bishop be requested to appoint a Men's Auxiliary to the Board of Missions. . . as heretofore. . . Resolved, That the Men's Auxiliary. . . be instructed to make the apportionment for the ensuing year on a sliding scale . . . on current expenses, and *without discretionary power to make any changes.*" N. B. The italics are ours, the instructions are yours.

THE FIGURES ON THE DIAL

Apportionment due August 31, 1913	$157,970.00
Amount received from Parishes, Sunday-schools, Woman's Auxiliary (to March 1, 1913)	33,794.75
Ditto to same date last year (March 1, 1912)	49,548.07
Amount received one month ago (February 1, 1913)	26,989.43
Ditto to same date last year (February 1, 1912)	33,812.80
Last year ahead of this year (February 1)	6,823.37
Last year ahead of this year (March 1)	15,753.32

One lone parish ahead of its apportionment; far in the lead now and still making the dust fly:

Parish	Apportionment	Contributed (to March 1)
St. Martin's-in-the Field	$3,184.19	$5,293.49

Next month Easter returns ought to swing us into the homestretch at a proper pace. Is the goal so distant and so hopeless? In round numbers $158,000 to be rasied by 58,000 communicants. An average of a nickel a week for the year would total $150,000. A dime a week would bring $301,600. These are averages, not maximums. You can determine your own share by matching your offerings against your outlay for Easter raiment and recreation. In such things St. Paul would say to every man that is among you, not to think of himself more *humbly* than he ought to think.

THE BOY SCOUTS AT VALLEY FORGE

Visitors to Valley Forge on the morning of Washington's Birthday had a chance to see something of the work and the influence of the Washington Memorial Chapel. Although the day was stormy there was a congregation of over two hundred Boy Scouts, many of whom had to stand throughout the special service that was held for them. To attend the service some of them walked all the way from Philadelphia. The rector conducted the service and made an address on "Washington the Scout," in which he pointed out the training of Washington for his great work. Mr. Burk's suggestion that the Scouts' celebration of Washington's Birthday be an annual pilgrimage to Valley Forge was received with enthusiasm. In the course of his address he used the memorials of Washington in the Chapel to give emphasis to the religious training of the greatest American.

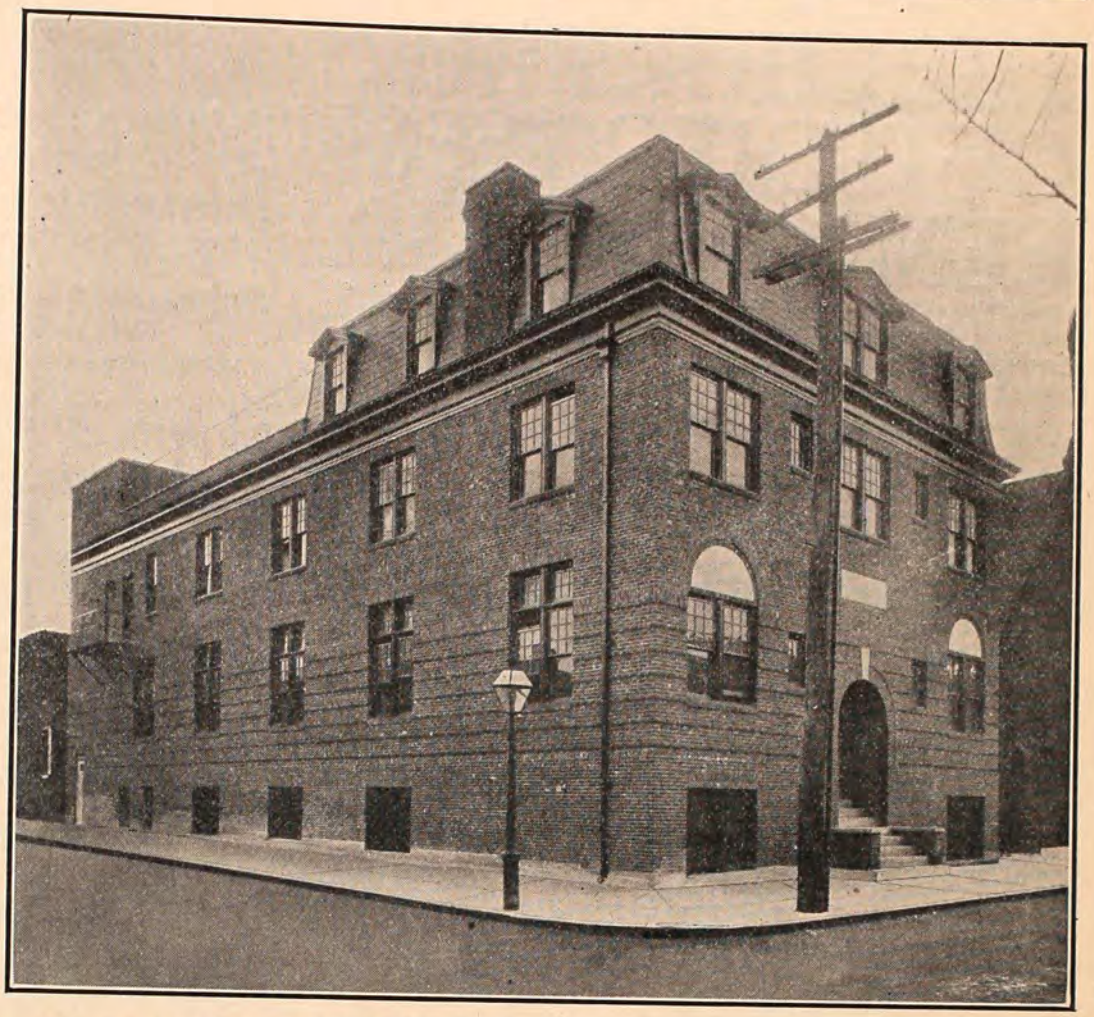
WASHINGTON'S BIRTHDAY AT VALLEY FORGE

In spite of the storm on Washington's Birthday a large congregation took part in the dedication of the pew screen in the Washington Memorial Chapel, Valley Forge. The screen was given by Mrs. Sarah Swift Zulich and Miss Elizabeth Swift in memory of their parents, Samuel Swift and Mary Ann Swift and in honor of General George Washington, Commander-in-chief of the Continental Army, and his Brigadier-Generals at Valley Forge. The Rev. Edward R. Noble, Rector of All Saints' Church, Norristown, made the speech of presentation on behalf of the donors. The screen was unveiled by Miss Amy Zulich, and dedicated by Bishop Garland.

Bishop Garland made an impressive address on the religious character of Washington and the significance of the Memorial Chapel at Valley Forge. He strongly presented the right of the Church to erect the Chapel at this place, and urged its completion. His suggestion that there should be a memorial of the women of the Revolution at Valley Forge, and that it take the form of a rectory to be known as the "Martha Washington Rectory," aroused the greatest interest and enthusiasm. He said that through this building and the ministries of the wives of future rectors the work of Mrs. Washington and her copatriots would be continued. An original poem inspired by the place and the occasion formed the conclusion of the address.

After the service the guests were entertained in the parish house by Mrs. Zulich and Miss Swift, assisted by a large committee of the congregation acting under the leadership of Mrs. Emma S. Hibbs.

The new screen is of oak, handsomely carved. On the buttresses which divide the screen into panels are angels in intercession, representing the Providence of God which Washington always acknowledged in the direction of the affairs of the American people. On the front of the screen are thirteen flags of the Revolution, carved and colored, and on the shields along the base are the names of thirteen of the Brigadier-Generals at Valley Forge. The screen bears the Washington arms, and also the Shippen arms, representing the family to which the donors belong. The inscription is engraved on a brass tablet.



ST. TIMOTHY'S PARISH HOUSE

St. James's Church, Rev. Dr. W. C. Richardson, rector, has just completed a large and convenient parish house adjoining St. Timothy's Chapel, on Reed Street below Eighth. In it is to be carried on St. Timothy's work amongst Syrians, Italians and Hebrews, in addition to its English congregation, which in the past few years has grown to considerable importance under the vicar, Rev. William Roberts. It will also house the St. James's Industrial School for Girls, transferred from its old quarters on Fitzwater Street, which has been entirely reorganized by the rector. The house occupies the entire lot, one hundred feet by forty feet. The front half on Reed Street is four stories high. The rear part is three stories with a roof garden. Under the entire building runs a great basement, arranged for basket-ball, etc., and furnished with dressing rooms and other conveniences. The verger of the chapel, with his wife, have apartments in the building, as does also the matron of the Industrial School. The building opens into another building behind the chapel, thus ensuring large facilities.

The dedication took place on Easter afternoon at four o'clock, when the service of the parish church was given up and the two congregations united at the chapel for a short service.

This service consisted of the Creed and prayers, four hymns by the combined choirs of St. James's and St. Timothy's, with Archer Livezly, organist of St. Timothy's, at the organ. Addresses were made to the Italians in Italian by Michael Angelo Di Luca, to the Hebrews by George Weiss and to the Syrian Association by Alexander Fadel, after which the congregation adjourned to the new house. There the keys were formally handed over by J. S. Cornell, the builder, to Stanley G. Flagg, Jr., chairman of the Building Committee of St. James's vestry, and by him presented to the rector, who then offered the prayer of dedication and blessed the house.

A large number of the young people of St. James's and St. Timothy's then took people over the entire property.

This building completes expenditures of nearly $70,000, by reason of which St. James's has saved one of the old southern parishes from extinction, and greatly increased its work.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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The Church House,
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THE CHURCH NEWS will be published on the first of each month, except July, August and September.

The Board of Management makes the following special offer for April:

Subscriptions by mail will be received for the balance of Volume I, at the special rate of fifty cents.

A commission of fifty per cent. will be allowed to any club or organization in any parish or mission which secures subscriptions either at the above mail rate, or at the club rate of fifty cents for each of twenty-five or more copies to be sent to one address. Applications for such commission should be addressed to the Business Manager, and should be approved by the rector or minister-in-charge.

THE BOARD OF MANAGEMENT.

Episcopal Appointments for April and May

Wednesday, April 2
Evg. GERMANTOWN—*St. Luke's*.....The Bishop Suffragan

Friday, April 4
Evg. PHILADELPHIA—*Church of the Crucifixion*
The Bishop Suffragan

Sunday, April 6—Second Sunday after Easter
Harvard University.....The Bishop
A. M. PHILADELPHIA—*St. James Church, Kingsessing*
The Bishop Suffragan
P. M. PHILADELPHIA—*St. Mary's Church*
The Bishop Suffragan

Wednesday, April 9
PHILADELPHIA HOSPITAL.....The Bishop Suffragan

Friday, April 11
Evg. PHILADELPHIA—*St. Titus's Mission*
The Bishop Suffragan

Sunday, April 13—Third Sunday after Easter
Williams College, Massachusetts.....The Bishop
A. M. PHILADELPHIA—*St. Philip's Church*
The Bishop Suffragan
Evg. PHILADELPHIA—*Sherwood, Epiphany Church*
The Bishop Suffragan

Wednesday, April 16
Evg. PHILADELPHIA—*Calvary Church*.....The Bishop
PHILADELPHIA—*Church of the Annunciation*
The Bishop Suffragan

Friday, April 18
Evg. PHILADELPHIA—*Church of the Transfiguration*
The Bishop Suffragan

Sunday, April 20—Fourth Sunday after Easter
A. M. ARDMORE—*St. Mary's Church*.....The Bishop
A. M. PHILADELPHIA—*St. Andrew's Church*
The Bishop Suffragan
Evg. PHILADELPHIA—*Church of the Holy Comforter*
The Bishop Suffragan

Wednesday, April 23
PHILADELPHIA—*Chapel of St. Michael and All Angels*
The Bishop

Friday, April 25—St. Mark's Day
Evg. PHILADELPHIA—*Home of the Merciful Saviour*
The Bishop Suffragan

Sunday, April 27—Fifth Sunday after Easter
LANSDOWNE—*St. John's Church.*
VISITATION BY THE BISHOP.
A. M. PHILADELPHIA—*Chapel of the Mediator*
The Bishop Suffragan
Evg. BRIDESBURG—*St. Stephen's Church*
The Bishop Suffragan

Wednesday, April 30
Evg. PHILADELPHIA—*St. James' Church, Hestonville*
The Bishop

Thursday, May 1—Ascension Day
Evg. OLNEY—*St. Alban's Church*.....The Bishop

Friday, May 2
Evg. HIGHLAND PARK—*Holy Sacrament Mission.*
The Bishop Suffragan

Sunday, May 11—Whitsunday
BALA—*St. Asaph's Church.*
VISITATION BY THE BISHOP.
WEST CHESTER—*Church of the Holy Trinity.*
VISITATION BY THE BISHOP SUFFRAGAN.

Sunday, May 18—Trinity Sunday

Ordinations.....The Bishop
A. M. DEVON—*St. David's Church*.....The Bishop Suffragan
P. M. WAYNE—*St. Mary's Church*.....The Bishop Suffragan

Friday, May 23

Evg CONCORD—*St. John's Church*....The Bishop Suffragan

Sunday, May 25—First Sunday after Trinity

A. M. MORTON—*Church of the Atonement*.....The Bishop
A. M. DARBY—*Mission*.....The Bishop Suffragan
Evg. CLIFTON HEIGHTS—*St. Stephen's Church*...The Bishop
Evg. COLLINGDALE—*Trinity Church*...The Bishop Suffragan

Friday, May 30

Evg. GERMANTOWN—*Church of St. John the Baptist.* The Bishop Suffragan

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Editors of THE CHURCH NEWS, the Church House, Twelfth and Walnut Streets, and should reach them not later then the 21st of the month.

April 6. Sunday

Service for the Philadelphia Association of the Alumni of St. Paul's School, Concord. St. James's Church, Twenty-second and Walnut Streets, 11 A. M. Sermon by the Rev. Dr. Drury, Headmaster of the School.

April 7. Monday

Clerical Brotherhood. Church House, 11.30 A. M. Meeting under the auspices of the Clerical Missionary Association. (a) Report of Executive Committee; (b) Address by Rev. F. A. Warden, on Our Work in Porto Rico.

Meeting of the Sextons' Association, Church of the Mediator, Fifty-first and Spruce Streets, 8 P. M. Nomination of officers.

April 8. Tuesday

Business Meeting of the Convocation of North Philadelphia, at the Church House, 5 P. M.

April 10. Thursday

Meeting of the Diocesan Council of the Girls' Friendly Society. Parish House of the Church of the Holy Trinity, Twentieth Street below Walnut, at 3 P. M. Conference of Associates, at the same place, at 7.30 P. M.

Meeting of the Trustees of the Diocese. Church House, 4.30 P. M.

April 12. Saturday

Breaking of the Ground for the New Church Building of St. Barnabas' Church, Sixty-fourth Street and Haverford Avenue, at 3 P. M.

April 14. Monday

Domestic Committee of the Woman's Auxiliary. Meeting at the Church House, at 10 A. M. Speakers: The Rev. John F. von Herrlich; and Miss Hicks of Manila, The Philippine Islands.

Clerical Brotherhood. Church House, 11.30 A. M. Subject: Our Diocesan Commission on Social Service. Speakers: Rev. L. C. Washburn, D.D., and Rev. Prof. G. C. Foley, D.D.

Meeting of the Executive Committee of the Divinity School. Church House, 4.30 P. M.

April 15. Tuesday

Meeting of the Convocation of Germantown, at St. David's Church, Manayunk. Evening Prayer and Sermon at 5 P. M.; Supper; Business Session at 7.30 P. M.

Guild of St. Vincent for Acolytes, Church of the Transfiguration, 8 P. M. Address by Bishop Rhinelander.

April 17. Thursday

Meeting of the Bishop White Prayer Book Society. Church House, 4.30 P. M.

April 18. Friday

Conference for Members of the Woman's Auxiliary, at the Church House, 10.30 A. M., under the auspices of the Educational Secretary.

April 19. Saturday

Special Service for the Presentation of the Lenten Offerings of the Sunday Schools of the Diocese, at St. Philip's Church, Forty-second Street and Baltimore Avenue, at 3 P. M.

April 21. Monday

Foreign Committee of the Woman's Auxiliary. Meeting at the Church House, at 10 A. M. Speakers: Dr. Bratenahl and Dr. William Jeffreys.

Clerical Brotherhood. Church House, 11.30 A. M. Subject: The Task of Eugenics. Speaker: Rev. Jules L. Prevost, M.D.

April 22. Tuesday

Meeting of the Convocation of Chester, at St. Paul's Church, Chester. Holy Communion, 10.45 A. M.; Business Meeting, 12 M.; Luncheon, 1 P. M.; Business Meeting, 2.30 P. M.

April 24. Thursday

Annual Service for Members and Associates of the Girls' Friendly Society, at Holy Trinity Church, Nineteenth and Walnut Streets, at 7.45 P. M. Sermon by the Rev. Dr. Tomkins. Exhibit of Lenten work for Missions, of the Girls' Friendly Society, in the Parish House, Twentieth Street below Walnut, during the afternoon.

April 25. Friday—St. Mark, the Evangelist

April 27. Sunday

Annual Service of Free and Open Church Association, at Old Christ Church, 7.45 P. M. Preacher: the Rev. W. T. Manning, D.D., of New York.

April 28. Monday—Rogation Day

Woman's Auxiliary. Meeting of the Indians' Hope Association, Church House, 11 A. M.

Clerical Brotherhood. Church House, 11.30 A. M. Subject: Scientific Charity. Speaker: Rev. R. N. Little, the newly elected Executive Secretary of the Philadelphia Association of Charities.

Meeting of the Men's Auxiliary, Church House, 4.15 P. M.

Business Meeting of the Convocation of South Philadelphia, at the Church House, 4.30 P. M.

The Church Club of Philadelphia. Club Night. Address in the Assembly Room of the Church House at 8.15 P. M. by Dr. Martin G. Brumbaugh, Superintendent of Schools of the City of Philadelphia. Subject: The Bible in the Public Schools. All men interested invited.

May 1. Thursday—Ascension Day

Annual Service for Presentation of the United Offering of the Woman's Auxiliary. Church of the Holy Apostles, Twenty-first and Christian Streets, 10.30 A. M.

THE CHURCH IN PENNSYLVANIA

By the Rev. Arthur Rogers

IV

Bishop Stevens and Phillips Brooks

William White was chosen Bishop of Pennsylvania in 1786. It is a curious fact that, from that day to this, no one has ever been elected to that office. Fifteen bishops have exercised jurisdiction within the territory that was administered by Bishop White. Seven of them were consecrated for the new dioceses into which the State was eventually divided. Of the others, Onderdonk was chosen to assist Bishop White; Potter was elected during Bishop Onderdonk's lifetime, while it was still uncertain what would be the final outcome of that perplexing case; Bowman and Stevens were consecrated as assistants to Bishop Potter; Whitaker was translated from Nevada to become the Coadjutor to Bishop Stevens; Mackay-Smith was chosen as Coadjutor to Bishop Whitaker; and our present bishops were consecrated, the one as Coadjutor, the other as Suffragan.

The sudden death of Bishop Bowman, in the summer of 1861, threw the whole burden of the diocese back upon Bishop Potter's shoulders. He was neither young nor vigorous, and the administration of the diocese, which still included the entire State, was far beyond his strength. In the autumn of that year he called a special convention, which met at St. Andrew's Church in Philadelphia, and selected the Rev. William Bacon Stevens, rector of that parish, for the vacant post. Dr. Stevens had been in charge of St. Andrew's for thirteen years, and was one of the most prominent figures in the diocese. An extract from one of his sermons, preached to his people on the tenth anniversary of his rectorship, will give a better idea of his personality than could be gained by any attempt at external characterization. Moreover, though these words were spoken more than half a century ago, they have a contemporary interest for the clergy and their congregations of the present day.

"There is an idea," he said, "in the minds of some, that because they pay a salary to their rector, he is their property, he is their hired servant, and has no more right to labor outside his parish than your domestic servant has to labor in your neighbor's dwelling. Such a view would indeed make the ministry a hireling ministry; but it is a false view. You have not bought me, soul and body, time and talent, for your especial use. I am set over you in the Lord by the Holy Ghost. I am Christ's ambassador, commissioned by Him to minister to you in holy things. You pay me a salary as Christ's minister, specially, but not exclusively, to labor for you. You support me, because I am an ambassador for Jesus, more particularly set over this portion of the Lord's vineyard; but you cannot so selfishly appropriate me as that I cannot labor for Christ whenever I can do so without detriment to this parish, nor dare I so restrict my efforts to you, under the plea that you pay my salary, as to excuse me from taking part, and an active one too, in those outward instrumentalities for good which God has confided, not to one church but to all, not to one minister, but to all the priests of the Most High God. To accomplish all this taxes the mind and muscles of a minister to a degree which you can little imagine. He feels that he must study, in order that he may rightly handle the Word of God, and give to each of his hearers a portion in due season. Yet he can study only in broken intervals, and his sermons are composed in fragments of time, the current of thought being perhaps constantly interrupted, and the glow of feeling often cooled by the calls which knock at his study-door, and demand attention. He feels that he must visit his people, and he strives to do so; but here also he meets with continual disappointments and hindrances, which subject him perhaps to undeserved blame. Could the people of any large city parish spend but one week in the house of their rector, and see how occupied he is; how interrupted he is; how diversified are the claims upon his time; how multifarious are the things which demand his attention; how letters and visitors press upon him; how, from early morning till late at night, one duty after another tracks his steps and employs his mind—they would be less disposed to blame any apparent remissness, and be more tender of their minister's reputation."

After a little, Dr. Stevens takes up the importance of preaching as compared with other work. "I could do much more of visiting than I now do, but only at the expense of my preparation for the pulpit. If you are content to have the mere skimmings of my mind, the mere surface thoughts that float there because they are light; if you are content with mere extemporaneous exhortations, scarcely rising above mediocrity, and no matter on what text based, running at last into the same well-worn ruts of commonplace thought, without originality, depth, wisdom or weight; if you will substitute the veneer and varnish of the sciolist for the solid instruction of your minds; if you desire a puling sentimentalism rather than doctrinal discourses, and are satisfied with the puffed up sentences of the declaimer rather than the sincere milk of the word—then would a few hours, yea, minutes, suffice to prepare for the pulpit exercises, and all the rest of the week could be devoted to visiting and receiving visits, and the hundred other interruptions and engagements which so tend to secularize and debase the ministry. But I dare not thus use the pulpit."

Words like these indicate a man of devoted spirit and sound common sense. He was consecrated early in 1862, and three years later succeeded to the administration of the diocese upon the death of Bishop Potter. He died in 1887. While he was still assistant the diocese of Pittsburgh was set off, and in 1871 Dr. Howe was consecrated first Bishop of Central Pennsylvania, thus reducing the original diocese to its present limits. During the period of his episcopate the Church in Philadelphia made great advance along all lines. It must be said of Bishop Stevens that he lived at a time when party spirit was rancorous and bitter, and he was, and meant to be, a party man. His views on matters theological and ecclesiastical were pronounced and emphatic, and could not be mistaken. He speaks of the massive foundation stones which underlie the Gospel structure, and first of them all he places the doctrine of man's total depravity. He does not go to the extent of one of its apologists, and call it a beloved doctrine. We can undercall stand that those who used such terms were trying to find words for a profound truth, but there are very few of the present generation who would express it in that way. He speaks in this manner of the Oxford Movement, and the relation of his own parish to it. "Since this Church was founded, there has grown up that whole system of Tractarian and Sacramental theology, which, both in England and this country, has so ravaged and desolated the heritage of the Lord. Some have stood firm amidst the blowing winds

and the sweeping floods of error and deceit, because they were founded upon a rock,—but those whose moral superstructure was built upon the sand were made perverts to a sacramental theology and a super-ritualism which soon landed them into absolute Popery. Amidst this shaking of old systems, and attempts to introduce a new and soul-destroying one, this Church has stood unmoved." With such views, and such a manner of expounding them, the wonder is, not that he was often in conflict with his clergy, but that he should have succeeded in gaining so large a measure of affection and respect.

During the early years of Bishop Stevens' administration, the most conspicuous figure among the clergy of Philadelphia was Phillips Brooks. He was ordained at Alexandria in 1859, and came immediately to Philadelphia as rector of the Church of the Advent. It would be absurd to apply such an adjective as precocious to Phillips Brooks, for precocity seems to imply something unnatural or forced, and he was always the most natural of men. But while his years were yet hardly more than a boy's, he was recognized as one who must take his place among the leaders. He was a popular preacher from the very first, and a popular preacher who dealt in ideas rather than in words, who did not ruffle the shallows but who stirred the depths of life. Many parishes sought him for their rector, many congregations were represented in the number of those who listened to his sermons. After two years, he succeeded his old rector, Dr. Vinton, at the Church of the Holy Trinity, where he remained until he went to Boston in 1869. In Boston he became almost wholly the preacher; what he had to say he said from the pulpit, and while his interest was keen in all the questions of the day, his discussion of them was only for his friends. But in Philadelphia, while the Civil War was the dark background against which the whole life of the nation must be lived, there were many matters outside of his parish and his appointed work in the conduct of which he took a leading part. When he was called to Trinity Church in Boston, he at first declined; and Dr. Allen remarks, in that biography which sets him forth as a familiar friend for all who care to know him, that through the years that followed Philadelphia remained for him the city of joy and beauty; it stood for the romance of life, the home of his immortal youth.

His preaching is the thing for which thousands still remember him with deepest gratitude to God, and it was in Philadelphia that he learned to preach. He preached as he did because he was Phillips Brooks, and for no other reason that it is possible to give; but it is interesting to notice the mingled joy and solemnity with which he did his work. No man was ever less pragmatical. He could not have been prosy if he had tried, but his thoughts were always on his sermons. He would tell before a thousand people secrets that he would not have spoken to one chosen friend. "I always remember," he wrote in his Yale Lectures on Preaching, "one special afternoon years ago, when the light faded from the room where I was preaching, and the faces melted together into a unit, as of one impressive, pleading man, and I felt them listening when I could hardly see them. I remember this accidental day as one of the times when the sense of having to do with people as their preacher came out almost overpoweringly." And this surely was one secret of his power, that he regarded preaching always as a privilege, never as a task. One did not ask whether he was master of his subject, because it was so plainly evident that he was master of his congregation. There was something about his very voice and presence that compelled attention. Principal Tulloch describes the effect upon him of a sermon at Trinity Church. "I was electrified. I could have got up and shouted." The impression of abundant vitality which he produced, not only of body, but of heart and mind and soul, was one of the most striking things about Phillips Brooks. He was always giving it out, and he was always looking for it, that he might take it in. He speaks of the wonderful life that there is in the Sistine Madonna at Dresden. "There is such a stillness in it that it hushes the room in which it hangs, but yet it is all alive. Strangely different it is in this respect from the many pictures in which the Divine Group simply stands and meditates, or gazes from the canvas." No doubt he would have passed these by without a second glance.

As a preacher, he stands quite alone. There have been other great preachers, of course, but they were great in a different way. His printed sermons, for all their beauty of thought and singular felicity of expression, give but a very faint impression of the living man. There is something about a sermon, and the better the sermon the more intangible this something is, which resists cold type. But Dr. Brooks wrote more than sermons, although the preacher shows in all his work. We have already quoted from his "Lectures on Preaching," which he delivered to the students of the Yale Divinity School. His scholarship was recognized by an invitation to deliver the Bampton Lectures, but the press of other work compelled him to abandon this undertaking after he had mapped out his course. He gave the Bohlen Lectures in Philadelphia, taking for his subject "The Influence of Jesus," and setting forth in the book his own position. There were those who doubted what they called his loyalty to the Church, and who tried in various ways to defeat his consecration, when he was chosen Bishop of Massachusetts many years after leaving Philadelphia; but this is the way in which he speaks of the Church's Founder. "The idea of Jesus is the illumination and the inspiration of existence. Without it moral life becomes a barren expediency, and social life a hollow shell, and emotional life a meaningless excitement, and intellectual life an idle play or stupid drudgery. Without it the world is a puzzle, and death a horror, and eternity a blank."

It takes a friend to get at a man's depth or at his lightness, and Phillips Brooks had many friends. If now and then he disliked men for trivial reasons, he oftener liked them for no reason at all. He gave himself unreservedly and freely to all who made the slightest claim upon him, and he filled the part of pastor to many whose connection with his parish was extremely slight. He seemed to crave companionship and affection, and with those who knew him best he never outgrew the eager enthusiasm and delightful inconsequence of youth. He writes to one of them: "It must be a dreadful thing to live after life has ceased to be interesting, and when folks have become tiresome." But that time could never have come for him without an entire change of disposition. He took life so seriously that he could afford to take it lightly. Because he put his whole heart into his sermons, he could put it into a holiday, when the time came, or into a letter about nothing to a friend. What he said about Frederick Denison Maurice is true of himself, and applies to every side of him. "He was no dogmatist, but he got rid of dead dogmas, not by

burying them nor burning them, but by filling them with life." To his friends he was one of the most delightful of human beings; to scholars he was a man of wide reading and well-trained mind; to dignitaries, he was a light person with too slight reverence for official worth; but to those who were seeking the way of life through Jesus Christ, he was the voice of God.

IMPROVEMENTS AT THE HOME FOR CONSUMPTIVES, CHESTNUT HILL

Churchmen of the Diocese will no doubt be glad to learn of the extensive improvements and repairs that are being made at the popular church institution the Home for Consumptives, Chestnut Hill. Since last summer, a new chapel has been under course of construction; and, owing to the mild and open winter, the work has advanced with great rapidity. It will not be many months before the chapel will be ready for use It is located on the north side of the buildings between the "Sheppard" and the "Shields" cottages. The cloister connecting the two cottages forms the entrance into the chapel. The basement will be finished so that it may be used as an assembly room. The building will be truly churchly in appearance, both interior and exterior.

It may, no doubt, seem strange to many that a church institution founded so many years ago should have delayed so long in erecting a house of worship for its inmates. In answer, it may be said that the original intention and desire of the Board of Managers was to build such a chapel; but, as the Home is purely a charity and derives its funds entirely from voluntary gifts and bequests for its maintenance and improvements, they could not carry out their plan until they had the money in hand. Through the will of the late Mrs. Catherine C. Middleton, it now becomes possible to erect such a building as a memorial to her beloved grandson, Bushrod Middleton Hoppock. When the building is completed, there will be placed a tablet at or near the entrance inscribed as follows:

THIS CHAPEL IS ERECTED TO THE
GLORY OF GOD
AND AS A MEMORIAL TO
BUSHROD MIDDLETON HOPPOCK
BY HIS GRANDMOTHER,
CATHERINE C. MIDDLETON.

For several years, the second floor of the Administration Building was used as a place for worship; but, as it was impossible for the patients to climb the stairs on account of their physical weakness and shortness of breath, the meeting room was practically inaccessible and altogether inconvenient. Finally, it was decided to set apart a portion of the patients' dining room on the first floor as a place for divine worship and an altar was placed therein for that purpose. However, such an arrangement was a mere make-shift at best and lacked entirely both the appearance and the atmosphere of a place of worship. Therefore, one can very well understand the feelings of rejoicing of the Board of Council together with the officers and inmates of the institution as they watch the chapel so rapidly reaching a state of completion.

We have just learned that a new cottage will soon be added to the beautiful cluster of buildings, through the generosity of a devout church woman in memory of her dear father, to be used for the care and treatment of tuberculous children. The Home for many years has made the treatment of children more or less a specialty; but the great drawback to the work has been the lack of a children's cottage, where they could be segregated and placed under a special régime. At present they are placed in the different cottages among the adult patients. Needless to say, this arrangement is both inconvenient and bad. We feel that the erection of a children's cottage is a necessary improvement and that it will greatly aid the Home in successfully treating its little patients. It was a beautiful as well as practical thought of the donor to remember the children thus.

Of course, with the addition of this new cottage arises the problem of increased expense in the maintenance of the Home. We are not authorized to say it, but we believe that this problem is easily solved if good church people, who desire to establish memorials which would be both practical and beneficial, would seize this opportunity to endow beds for children's use in this cottage. Five thousand dollars would endow such a bed in perpetuity and three hundred dollars would insure the support of a bed for one year. A tuberculous child is always a pathetic little sufferer, somehow our hearts go out to such. Certainly, it ought not to be very difficult to raise sufficient funds for such work.

The Committee on the Consumptive Department of the City Mission has under consideration many other improvements, which will involve the expenditure of several thousand dollars. These improvements should have been made long ago, but the committee dared not make any contracts until there were funds available to meet the expenses. At last a large hearted and deeply interested friend of the City Mission gave a princely sum to be used to the best advantage at the Home for Consumptives. This enables the committee to prosecute at least a part of the work and no doubt before the balance of the money is needed, God will inspire some other churchman or churchwoman to share a part of the burden by contributing largely toward the support of the Home.

In closing, we feel constrained to appeal to the pride as well as the loyalty of every churchman in the Diocese of Pennsylvania and suggest that more and larger gifts of money be made to this institution. It is the pioneer of all sanatoria for consumptives in the United States of America. There was no other such institution existing on this side of the Atlantic at the time it began its work in the modest little House of Mercy at 411 Spruce Street which is now the headquarters of that other widely known and very aggressive branch of the City Mission, the Old St. Paul's Club for the Reformation of Inebriates.

TRINITY CHURCH, OXFORD

Dates of the Laying of the Corner-stone and of the First Service

In the historical accounts of the old Parish of Trinity Church, Oxford, no reference is found to the laying of a corner-stone or to the exact date of the first service held in the present church edifice.

The Rev. Edward Y. Buchanan, D.D., quotes, in his "History of Trinity Church, Oxford," a passage from the "History of New Sweden," by Israel Aerilius, page 220, stating that the present church edifice was opened for Divine service in 1713, but not mentioning on what day of the month this event occurred.

The following record taken from the "Records of Holy Trinity Church (Old Swedes), Wilmington, Delaware, published by the Historical Society of Delaware, pages 142, 150, gives the date of the laying of the corner-stone and also

of the opening service, and contains an interesting reference to an earlier church which stood on the site of the present building:

"May 20, 1712, The same day (Tuesday) we went up to Oxford where we met with some Priests, Mr. John Talbot from Burlington (who preached from Matthew 5th chapter 16th verse) and Mr. Evans of Philadelphia, Mr. Clubb from Apaquimani, Mr. Humphrey here at Oxford, Mr. Sandall of Wicacoe, Magister Hesselius, Herr Lidenius and myself from Christina, who after the sermon laid the corner-stone of a brick church in the place of a clap-board church only 24 feet long. May God prosper this work for His glory."

"Then the 4th of March (1713) we went up to Burlington to the meeting, as the English Priests were to come together from York and Jersey with us from Pennsylvania, but as the others did not come, only we from Pennsylvania, seven persons, and Mr. Talbot of Burlington, the eighth, we wrote a letter to the Society and Thursday the 5th of March (1713) we came back to Frankford or Oxford to the *Consecration*. We laid the corner-stone last May, and Mr. Talbot again preached from Acts 5th chapter 29th verse the last words."

As to the "Consecration" referred to in this record, Aerilius states that it was "nothing more than a church-opening, inasmuch as they (the English clergy) hold that no one but a Bishop can consecrate a church." ("History of New Sweden," page 220.) It is interesting in this connection to note that the Reverend John Talbot, who is believed by some historians to have been a Bishop by Non-Juror Consecration, was present both at the laying of the corner-stone and at the opening service and preached on these occasions. These events occurred many years before the alleged consecration of Talbot.

As this opening service was held March 5, 1713 (old style), it follows that March 16 of the present year (adding eleven days required by new style) was the two hundredth anniversary of the first service held in the present Trinity Church, Oxford.

A. H. Hord.

GIRLS' FRIENDLY SOCIETY

The Social Service Department of the Girls' Friendly Society is deeply interested in a proposed act to regulate the employment of women, recently introduced at Harrisburg. Of the thirty-two states which have any protective laws, Pennsylvania is the only one that allows its women workers to labor a legal 12-hour day. In 1908, the Supreme Court of the United States upheld the 10-hour law for women in Oregon, on the basis that the police power of the state must be invoked to protect the health of the women of our nation, and—through them—of the generations to follow. Statistics of all countries show that women are more susceptible than men to the dangers inherent in industry to-day, and that they also suffer from illness of longer average duration than men, and consequently are more disastrously affected by exhaustion from over-long hours.

Last year, out of 171 factories employing women, investigated in Philadelphia by a well-known civic organization, 79, or almost 50 per cent, were requiring women to work 10½ hours or more a day. A girl over eighteen can be required to work from 6.30 A. M. to 6 P. M., amid the noise, heat and dust of a room full of dangerous machinery, the menace of which increases directly in proportion to the increase of fatigue in the worker. "Fatigue is Nature's warning signal that the limit of activity is approaching. Physiology teaches that life is a continuous change of structure. During activity the products of chemical change increase. A tired person is literally and actually a poisoned person—poisoned by his own waste-products. But so marvelously is the body constructed that, like a running stream, it purifies itself during repose. So rest repairs fatigue."

The proposed act limits the hours of labor, beginning September 1, 1914, to 6 days in one week, 9 hours a day, and 50 hours a week, in every kind of establishment excepting private homes. Beginning September 1, 1913, it calls for a 10-hour day and a 55-hour week. This provision is to avoid injustice to manufacturers who have already entered into advance contracts. Night work for women of twenty-one years of age and over is prohibited in factories after 10 P. M., and for girls under twenty-one in any establishment after 9 P. M. The purpose of this section is to prohibit work on all night-shifts. The impression seems to prevail that such work is never required from the women of Pennsylvania. Not only in factories through the state, but also in Philadelphia, night-shifts of women are to be found where work begins at 6.30 P. M. and ends at 6 or 6.30 A. M., with an intermission at midnight. There is great moral menace in this midnight intermission without supervision, and the additional strain of night-work over day-work lies in the fact that home demands frequently deny women the time for necessary rest.

The United States ranks with Russia and Turkey in permitting night-work for women. In 1906, official delegates from fourteen European nations met at Berne, and agreed to abolish night-work for women between 10 P. M. and 5 A. M. This took effect January 1, 1912. In Pennsylvania, a girl over eighteen may work until any hour or throughout the night. The proposed change will require telephone companies to substitute girls of twenty-one and over for any younger girls now employed at night.

The proposed act requires a three-quarter-hour period for the mid-day meal, and it is hoped that this may lead to some provision in every factory for a place (such as already exists in all large and many small stores) where the girls may eat decently and rest a few minutes. A separate room must be provided whenever the conditions in the work-room are disagreeable or harmful, through th presence of fumes, dust or gases. Ther are further provisions for seats and better sanitation.

The passage of this act, without amendments, will do much to improve the conditions under which women and girls work in Pennsylvania.

The Quiet Day for the Associates of the Society and other Women, was held in St. Clement's Church on Tuesday, February 11th, and was conducted by the Bishop of the Diocese. The day was well attended, beginning with a celebration of the Holy Communion at eight o'clock, with over forty associates, many of them coming from the out-of-town branches and remaining all day. A very large number came later, and there were still more who could not remain all day, but came in for one address.

Every one felt very grateful that the Bishop could give a whole day to this most important part of our G. F. S., and

the helpful words will indeed stir many a one to higher and nobler works. The help of these Quiet Days, when one goes apart with Him to rest awhile from the strain of this busy life, cannot be spoken of. Associates are ever giving out to the girls, and the one whole day—given that they may learn the best to give and obtain the grace and strength to give—is of untold value to the work of the whole Society.

The April Diocesan Council Meeting will be held at 3 P. M., April 10th, in the parish house of the Church of the Holy Trinity. This will be followed by a Conference of the Associates of the Diocese at 7.30 P. M.

The Annual Service for the Members and Associates of the Diocese will be held at 7.45 P. M., April 24th, in the Church of the Holy Trinity. The sermon will be preached by the Rev. Floyd W. Tomkins, S.T.D., LL.D. The usual exhibit of the Lenten work for missions, from the branches, will be held in the parish house on the afternoon of April 24th.

WOMAN'S AUXILIARY LENTEN MEETING

The Lenten meeting of the Pennsylvania Branch of the Woman's Auxiliary was held in the Church of the Holy Trinity on February 24th, and the four speakers made very definite appeals for the work which they represented. The Bishop Suffragan presided and also spoke of the needs of missionary effort in the rural districts of this Diocese, laying special stress upon the finishing of the Washington Memorial Church at Valley Forge and the need of funds for beginning work in half a dozen towns and villages where services have never been held. Bishop Funsten made an earnest plea for domestic missions in general and in his own jurisdiction he needs an X-ray apparatus for his hospital and scholarships for St. Margaret's School. Above all, he needs men to carry on the work and Bishop Thurston also wants men. Eleven stations are vacant for lack of men and money. While the government is trying to do full justice to the Indians, they are a dependent people and need guidance; and a resident clergyman among the Osage Indians would be of great benefit. The Rev. Mr. Capers said the imperative demand of the Church to-day is the adequate care of the Negro, and he urged generous support of the schools in Lawrenceville and Raleigh and the Bishop Payne Divinity School. The next general meeting of the Auxiliary will be the annual missionary meeting on November 14th, when it is hoped that all members will be present.

MISSION STUDY CLASS

The R. L. M. Mission Study Class Alumnæ held their semi-annual meeting on the second Tuesday in Lent. Reports were heard from the several committees and letters read from Bishop Huntingdon and Rev. Mr. Tsing.

The Diocesan Educational Secretary reported the appointment of fifty-two Parish Educational Secretaries and expressed the earnest hope that this number would steadily increase until the one hundred and fifty parishes and missions of the Diocese were all in line.

Bishop Biller, of South Dakota, made the address of the afternoon, stating among other interesting facts that half of the Dakotas were Churchmen and eight thousand out of eleven thousand of the Santus; "nowhere else in the world can we point to such figures." Bishop Biller closed with the words, "The weakness of missionary work is in our lack of faith in prayer. Listening to a missionary is insignificant in comparison to speaking to the Father about the matter."

After the address the Alumnæ held their Service of Intercession.

ADELINE AVERY PILSBRY,
Secretary.

WORK OF THE "EDUCATIONAL SECRETARIES"

The Educational Secretary of the Diocese, Mrs. J. Nicholas Mitchell, is issuing invitations to the educational leaders in the various parishes, to meet the Rev. Arthur Gray and the Rev. Dr. Bratenahl informally, at her house, on April 21st, at 3 o'clock. There are now fifty-three of these leaders regularly appointed by their rectors.

Mission study work seems well started in the Diocese. Next year China will be studied, and it is expected that the demands for places in the normal class will be very numerous; application should be made early.

Mrs. Mitchell is to lead a class at the General Convention in New York in October, and will start her normal classes here some time during the same month.

Another Conference will be held on Friday, April 18th, at 10.30 A. M., at the Church House, for members of the Woman's Auxiliary, on educational methods and means of increasing interest in the work of the Auxiliary. This Conference will be free to all; but to the Auxiliaries that send delegates to other conferences no invitations will be sent.

"THE SPIRITUAL SIDE OF MISSIONS"

[At the meeting of the Foreign Branch of the Woman's Auxiliary on February 17, Bishop Rhinelander spoke on "The Spiritual Side of Missions." The meeting was too late for the report of the address to appear in the March number of THE CHURCH NEWS.—THE EDITORS.]

There is no other side but the spiritual—that is the whole of missions. We mistake when we separate and make two parts of what is one great whole. What we need to do always is to spiritualize the material, and materialize the spiritual. Herein is the whole power of the "Incarnation"—"Lo, I come to do Thy will, oh God"—"a body hast Thou prepared me." Flesh and blood, earthly parts, earthly bodily powers to be used to help the spiritual.

Our religion is not a set of rules, not a dogma written, but the "wholeness" of life—the "holiness" of life. Not two distinct parts of life, but a unity in life—all spiritual, all material.

We might as well speak of the wet side of water or the bright side of sunshine as to speak of the spiritual side of missions. It *is* missions.

Without the body there could be no expression of human feelings. Friendships, loves, tender companionships find their expression through the body, but the spirit makes possible the body's expression. The pagan can believe in the "immortality of the soul," we believe in the "resurrection of the body"—"spirit, soul, body preserved. . . at the appearing of Jesus Christ."

The Woman's Auxiliary and kindred work bring to thirsty souls the water of life, as the great reservoir at the top of the mountain must be brought by means of pipes to the needing ones at the foot of the mountain.

God sent His Son.
The Son sent His Church.
The Church sends us.

BROTHERHOOD OF ST. ANDREW NOTES

The office of the Local Assembly in the Church House, has secured a large number of the new Brotherhood Hand Books. It is anxious to dispose of these, not in order to get rid of them, but that these books may be scattered as broadly as possible, and that many men may profit by their usefulness. The price is ten cents, two cents extra for postage.

The new Hand Book is the eleventh edition, and is less than a month off the press. It has been entirely rewritten, and is full of many new suggestions. The book is divided into five sections, and will be particularly helpful to officers and members of chapters in suggesting the duties of Brotherhood men, and new forms of conducting meetings. Many questions are being constantly asked with reference to Brotherhood work, which will find ready answer in this little book, which is properly indexed. Every member in the Diocese should read and re-read it.

The Executive Committee has issued a four-page leaflet entitled "The Lay Worker in the Parish," which states succinctly the purposes of the Brotherhood and its claims on the lives of Churchmen. It is for free distribution. Call at the Local Assembly rooms, or send postage and a supply will be mailed you.

Round Table Conferences are regularly being scheduled for various sections of the city. At the last one, held in West Philadelphia at the home of the Rev. Mr. Richardson, twenty men were present, representing ten different chapters. The meetings are of unusual power in helping men to a solution of Brotherhood problems, and in bringing them into closer touch with the work as conducted in their chapters. These are small conference groups in which every one has a chance to take part. The directors are urged to see that at least one, if not two men are always present at these conferences, and that different men be selected from time to time.

On Friday evening, March 28th, a mass meeting will be held at Christ Church, Germantown, for boys of all the Germantown section. Although it is under the auspices of the Brotherhood, determined efforts are being made to have boys in general from all the parishes attend. Mr. Streaker, President of the Junior Department, will give a stereoptican lecture on "Ships," showing the growth of the ship idea from the very beginning, and drawing many moral lessons from the same. It is the kind of talk that appeals to boys.

About thirty directors and officers enjoyed the hospitality of the Junior Committee at the annual supper held on Monday, March 10th, in the Central Y. M. C. A. The Rev. Mr. Moorehouse, of Conshohocken, gave a stirring talk on "Following the Christ: The Influence of Example." This was the central theme of the whole evening's conference and discussion, and several of the Junior members helped in making the evening both helpful and enjoyable by their original remarks.

The Easter number of St. Andrew's Cross contains a splendid address delivered at the Washington Birthday meeting in New York, by our National President and fellow townsman, Mr. Edward H. Bonsall.

The noon-day Lenten services are being more largely attended than ever—a truly remarkable showing.

CONVOCATION OF GERMANTOWN

The Convocation of Germantown will meet at St. David's Church, Manayunk, on April 15th. Evening prayer and sermon at 5 P. M.; supper; business meeting at 7.30 P. M.

It has been customary to hold this April meeting at the Church House, but the Convocation desires to see if it can have a larger attendance of the lay delegates by having its business meeting in the evening instead of the afternoon.

GRACE CHURCH, MT. AIRY: THE NEW RECTOR INSTITUTED

On Saturday, March 1, 1913, the Rev. Thomas Sparks Cline was instituted rector of Grace Church, Mount Airy, with the impressive service prescribed by the Church.

The Bishop of the Diocese was the institutor and preached from the text, "Yea, rather, blessed are they that hear the word of God and keep it," a sermon which those who heard cannot soon forget. In simple but powerful and heart-searching language, was taught the true relationship between the priest and his people, in obedience, loyalty and love.

The Rev. Jacob Le Roy, Dean of the Convocation of Germantown, the Rev. Dr. Samuel Upjohn, the Rev. J. B. Halsey, the Rev. Dr. George F. Breed and the Rev. Gilbert E. Pember were present and took part in the service. The Rev. Mr. Pember acted as master of ceremonies. The keys of the Church were delivered by the rector's warden, Dr. A. L. E. Crouter. The newly-instituted rector was, as required by the rubric, the celebrant at the Communion service which followed the institution.

After the service not only "the wardens and vestry" but all the members and friends of the parish who were present, came forward with gladness to carry out the final direction of the Prayer Book that they "shall salute and welcome" their new rector "bidding him God-speed."

The Rev. Mr. Cline was called from St. Stephen's Parish, Boston, where he was on the clergy staff. He took up his present charge February first, in which short time the parish has rallied splendidly to his devoted leadership. Commencing his rectorate with the Lenten season, the opportunity to come into close association with his people was the more marked.

Grace Church is to be congratulated on the splendid auspices under which it has started this new chapter in its life.

ST. PAUL'S SCHOOL ALUMNI

The Philadelphia Association of the Alumni of St. Paul's School, Concord, will attend a service at St. James' Church, Twenty-second and Walnut Streets, on Sunday, April 6th, at 11 A. M. The sermon will be preached by the Headmaster of the School, the Rev. Dr. Drury.

THE UNITED OFFERING

By appointment of the Bishop, the Ninth Annual Service for the Presentation of the United Offering of the Woman's Auxiliary will be held on Ascension Day, May 1st, at 10.30 A. M., in the Church of the Holy Apostles, Twenty-first and Christian streets. All the women of the Diocese are asked to attend. The Bishop is expected to preside.

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A MISSIONARY FROM THE PHILIPPINES.

Miss Ellen T. Hicks, head of the University Hospital, Manila, will be in Philadelphia, April 1st to 15th. Appointments for her to speak may be made through Miss Margaret C. Maule, 21 South Twenty-first Street.

TO VOLUNTEER CHOIRS

The Lenten Offering will be presented on Saturday, April 19th, at 3 P. M., at St. Philip's Church, Forty-second Street and Baltimore Avenue, West Philadelphia, Rev. C. W. Bispham, rector. The Volunteer Lenten Choir (vested), composed of girls and boys and young ladies of St. Philip's Sunday School, which has sung at the choral Lenten services, will be present and cordially invites the assistance of other volunteer Sunday School choirs of the Diocese in making the singing a special feature of this service. All such choirs willing to co-operate by sending members with vestments, are asked to notify, at an early date,

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PROGRESS OF THE DEACONESS RETIRING FUND

We are informed that the committee having in charge the raising of the Deaconess Retiring Fund, the income of which will be used first as an annuity for Deaconess Sanford, met on March 14th. The whole amount aimed at is $15,000. The amount received to that date is $10,800. The committee will continue its efforts and is encouraged to hope for complete success.

ANNUAL SERVICE OF FREE AND OPEN CHURCH ASSOCIATION

The Rev. Dr. William T. Manning, rector of Trinity Church, New York City, will preach in old Christ Church at the annual service of the Free and Open Church Association on Sunday evening, April 27th, at a quarter before eight o'clock.

Bishop Gray, of Southern Florida, who is in his seventy-ninth year and has completed twenty years in the episcopate, announces his intention of resigning his jurisdiction at the time of the approaching General Convention.

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NEWS NOTES

The Rev. John A. Goodfellow celebrated the forty-first anniversary of his rectorship of the Church of the Good Shepherd, Kensington.

Important improvements are about to be made in St. Matthew's Church, the Rev. C. C. Pierce, D.D., rector. A new organ is to be built; and the walls of the chancel are to be decorated.

The corner-stone of the new All Souls' Church for the Deaf, was laid on Saturday, March 1st. Bishop Garland officiated, and the service was interpreted in the sign language by the Rev. Dr. John Chamberlain of New York. Addresses were made by the Bishop Suffragan and by Dr. Crouter, the head of the Mt. Airy Institution for the Deaf.

Fourteen stained glass windows have been placed in the clerestory of the Church of the Saviour, West Philadelphia, in memory of the Rev. Cassius M. Roberts, who for many years was associate rector of the parish. The windows represent the story of the American Episcopate. They are the gift of Mrs. William Garrett.

After a hard and hopeless struggle to maintain its work, which had been crippled by many unfortunate experiences, the property of the Church of the Beloved Disciple, on Columbia Avenue, near Twenty-first Street, has been sold to the trustees of St. Augustine's Mission for Colored People. It will be used for the Mission, which is doing strong work under the guidance of the Rev. H. S. McDuffey.

In her will, Mrs. Carrie A. Walker, widow of the Rev. James Walker, has bequeathed $3,000 to Calvary Church, Rockdale, of which he was at one time rector, and $500 each to the Philadelphia Protestant Episcopal City Mission, the Home of the Merciful Saviour for Crippled Children, the Domestic and Foreign Missionary Society, and the General Clergy Relief Fund.

The parish of the Holy Apostles held its sixth annual rally in Cooper Hall on February 10. Addresses were made by the Rev. John R. Logan, the Rev. H. McKnight Moore, Mr. G. Gilbert Deaver and the rector, the Rev. William T. Capers.

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NEWS NOTES

The board of managers of the Sunday-school Association held a supper and conference for the clergy, superintendents and secretaries of the Sunday-schools in the Church House on February 11. The speakers were the Rev. William E. Gardner, the Rev. W. Herbert Burk, the Rev. W. T. Capers and Messrs. Paul S. Aitkins and Frank W. Lange.

The late Mr. Hunter Brooke left, in his will, a number of bequests of interest to the diocese: $5,000 was given to endow a bed in the Episcopal Hospital in memory of his parents; $1,000 was given to the endowment fund of the Church of the Holy Trinity. The same sum was given to the Home of the Merciful Saviour for Crippled Children. And a similar amount was left to Christ Church, Media, for the care of windows in that Church which are in memory of his parents.

The fifth anniversary of the Drexel-Biddle Bible-class Movement was observed on February 16th in Holy Trinity parish house. Addresses were made by Bishop Rhinelander, Miss Helen M. Hodge, Miss Anna J. Ewing, Mr. A. J. Drexel-Biddle and others.

Not long ago the old Church of St. John the Evangelist, Third and Reed Streets, (admitted into union with the Convention of the Diocese in 1860), was discussing the possibility of abandoning its work. The church is now in the midst of a large foreign population; and the conditions of life as well as work have utterly changed. The Rev. H. Cresson McHenry, assistant superintendent of the City Mission, has been in charge for some months, and has succeeded in re-awakening great interest. On February 21st a confirmation class of no less than forty-seven was presented by Mr. McHenry. Dr. J. Nicholas Mitchell has given his services as lay-reader in the parish, and has been of great help in the effort to revivify its work.

An all-day meeting of the southern section of the Woman's Auxiliary to the convocation of Chester, was held in St. Luke's Church, Chester, on February 14th. Speakers were the Rev. J. Warden of Porto Rico, the Hon. Wesley B. Connally, the Rev. Dr. G. F. C. Bratenahl, Mrs. B. S. Cooper and others.

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We have the favorable opinions as to legality of Henry C. Allen, Esq., of the firm of Crump & Allen, attorneys for the district, and Warwick M. Downing, Esq.. of the Denver bar, who examined the proceedings on our behalf.

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NEWS NOTES

The death of Mr. Theodore H. Morris removes from the Church in this diocese one who for many years had held a quiet but important part in its life. For many years Mr. Morris was vestryman and accounting warden of Holy Trinity Church. He was also a member of the vestry of the Church of the Redeemer, Bryn Mawr; and a faithful and interested member of the Board of Trustees of the Divinity School. Mr. Morris' kindly interest and faithful services will be sadly missed by many friends.

The Church Club held its monthly meeting on February 24th in the Church House. The addresses were on the various phases of rescue work for the outcast and members of the underworld. Bishop Rhinelander said that through the Inasmuch Mission he had been brought to a realization of the importance of this branch of Church work. The president and founder of the New York All Night Mission, Mr. Dudley Tyng Upjohn, was the chief speaker. The Rev. H. C. McHenry told of the work of reforming inebriates done by St. Paul's Club; Mr. George Long, superintendent of the Inasmuch Mission, gave an account of its work, and Mr. George L. Boate spoke on the results accomplished by the Galilee Mission.

More than two hundred Boy Scouts, representing three counties and some of whom had walked more than twenty miles, attended a special service arranged for them in the Washington Memorial Chapel, Valley Forge, on February 22d. The rector, the Rev. W. Herbert Burk, spoke on "Washington the Scout." In the afternoon Bishop Garland dedicated a richly carved pew screen, given in memory of General Washington and his brigadier generals at Valley Forge and also in memory of Samuel and Mary Ann Swift. It was presented by Mrs. Sarah Swift Zulich and Miss Elizabeth Swift. On the four buttresses are carved angels in worship; on the face of the screen are carved and colored thirteen of the battleships of the Revolution. The names of the brigadiers are carved on the base of the screen. In his sermon the Bishop paid tribute to the women of the Revolution and suggested that the rectory be built in memory of Mrs. Washington. He also made a strong appeal in behalf of the completion of the chapel.

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NEWS NOTES

A lady in this city has kindly offered to erect a cottage at the Home for Consumptives at Chestnut Hill as a memorial to her husband. It will be for children, of whom there are now about a dozen in the Home,

At the meeting of the Board of Council on Monday, February 17th, the gift was gratefully received and an unanimous vote of thanks was adopted for the generous gift.

The Easter offering at St. John's Church, Northern Liberties, amounted to $700, the largest in the history of the parish. The Sunday School offering was also unprecedentedly large, $400. One class of five girls gave $150; another of seven gave $110.

The All Saints' Sisters of the Poor opened a Diocesan home for aged women on February 27, 1913, at 2018 Race Street. It was dedicated by Bishop Rhinelander and is called "Saint Anna's Home." The Branch Home of the Sisterhood is at 2016 Race Street. The Mother House is in Baltimore, where they also maintain a white girls' home and a colored boys' home.

The Cathedral of St. James in Anking, China, was recently consecrated. The series of services held in connection with the consecration attracted great crowds of non-Christians, it being necessary to keep policemen at the door to prevent overcrowding. At the same time the great heathen temple in a neighboring square was being transformed into a market and the images of its gods—quite useless under present conditions—were unceremoniously dumped into the river. Such is the opportunity which the Christian Church has to supply a better faith to China in place of that which she is losing.

The granite church at Brewster in the district of Spokane stands as a monument to the faithfulness and zeal of the handful of Church people residing there. In order to blast the stone for the church two women drove thirty miles in midwinter and brought back suit cases full of dynamite. It is in this field that the bishop seeks to place an additional missionary. He believes that 8,000 square miles is too much ground for one man to cover.

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And in 43 Dioceses and 23 Districts in the United States.

$1,550,000 is needed this year to meet the appropriations.

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All contributions go to the object for which contributed. Royalties on hymnals pay expenses.

Let every Church and all Churchmen contribute what they can regularly, annually, and the work can be carried on generously and without fear.

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The School was founded at Fox Chase in 1863 as "Ury House School." It was removed by the present Headmaster to Bustleton in 1884 and renamed "St. Luke's School." In 1902 thirty acres were purchased near Wayne for its permanent home.

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MISS ABBY A. SUTHERLAND, Principal, Ogontz School P. O., Pa.

SOCIAL SERVICE MEETINGS AND EXHIBIT IN CONNECTION WITH THE GENERAL CONVENTION

The Joint Commission on Social Service is planning for a special mass meeting, a series of conferences and an exhibit during the second week of the approaching General Convention. The mass meeting will probably be held in the Cathedral of St. John the Divine on Wednesday evening, October 15th, and the conferences at some conveniently situated church on Tuesday, Wednesday and Thursday, October 14–16. The general subject of the mass meeting, at which Bishop Lawrence will preside as Chairman of the Joint Commission, will be "The Church and the Social Problem." The conferences, which are intended for parish workers and representatives of the various diocesan social service commissions as well as for the general public, will discuss such topics as "The Church and Industry," "The Church and the Rural Problem," "Cooperation with Community Agencies." "Education for Social Service," and others of related interest. It is hoped to secure as speakers men and women who have been actually engaged in various phases of service, either as parish or diocesan workers. The exhibit will aim to show in graphic form what has been accomplished since the last General Convention in the way of organizing and educating the Church's constituency for social service through the agency of the Joint Commission and the various diocesan and parish agencies throughout the country.

The Commission will welcome at its offices in the Church Missions House any suggestions concerning the program of the conferences and any data for exhibit purposes. Fuller announcement of the programme will be made later.

Professor Frederick Starr, who holds the chair of Anthropology in the University of Chicago, has recently returned from a tour in Africa. He spent a month in Liberia and visited our Church schools there. He speaks in the highest terms of what is being accomplished. He says: "For all of Bishop Ferguson's work which I saw I have only words of praise. There is in it the nearest approach to tolerance, union, brotherhood and mutual helpfulness seen by me during my visit."

One of the dormitory buildings of St. Paul's Normal and Industrial School, Lawrenceville, Va., was destroyed by fire on the evening of January 29th, rendering forty young men homeless. St. Paul's is one of our most successful Negro schools and has a record of wonderful achievement. A burdensome debt had just been extinguished by strenuous effort when this disaster occurred. The dormitory buildings were of wood and heated by stoves. They should be of brick but the school could not afford it.

Fifteen members of Trinity Parish, Bristol, R. I., have made a canvass of the congregation. From 206 resident communicants, 131 subscribers for missions were secured. The total subscribed for general mission work was $378.94. Last year Trinity's apportionment was $241, upon which less than $28 were given. Here, then, is an increase of more than 1000 per cent. The canvass also resulted in just about doubling the regular income for parish support. More important still, as one result of this effort, the rector says more people are coming to church.

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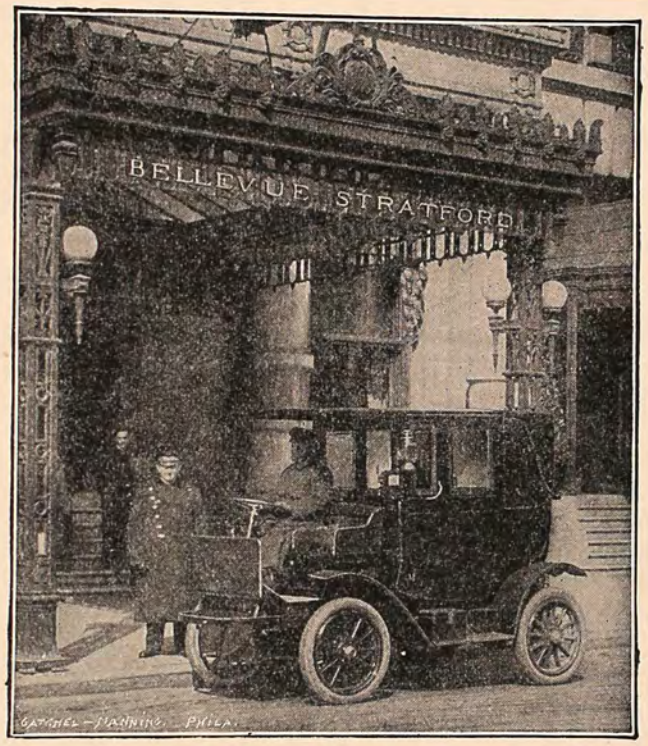

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Loans and Discounts,	$12,161,019.92
Due from Banks and Bankers.	1,911,230.78
Clearing House Exchange,	680,877.81
Cash and Reserve,	3,025,944.55
Total,	$17,779,073.06

LIABILITIES

Capital	$1,000,000.00
Surplus and Undivided Profits,	2,695,405.82
Circulation,	493,650.00
Deposits,	13,590,017.24
Total,	$17,779,073.06

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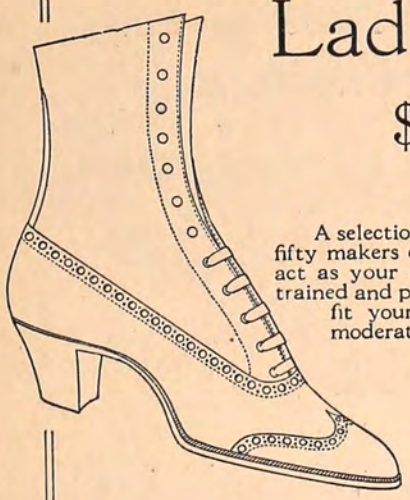

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